Alternative View on Cancer

Between Sickness and Purification: The Divine Logic

Jaouad Yakhlef

∞ Introduction ∞

This brief e-book is drawn from a series of thoughts that unfolded while writing *Healing Beyond Cancer*, my more comprehensive work on terrain theory, Prophetic Medicine (*Ṭibb an-Nabawī*), *Ṭibb at-Taqlīdī* (traditional medicine) and the *Qurʾānic* understanding of health and disease.

The present essay, *Alternative Thought on Cancer*, is not a medical manual, nor a repetition of what has already been said elsewhere. It is a concise attempt to distill the essence of a far larger conversation into a few pages that invite reflection rather than instruction.

In *Healing Beyond Cancer*, I explore in detail how the human body, when viewed through the twin lenses of revelation and creation, reveals itself as a self-correcting design. Here, I focus only on one aspect of that design: the phenomenon of cancer, not as a random calamity, but as an adaptive language of the body.

Those who wish to understand the deeper theological and medical foundations of this view will find them fully developed in *Healing Beyond Cancer*, where the arguments presented here are expanded with supporting *Qurʾānic* references, prophetic traditions, and classical and modern medical reasoning drawn from Ibn al-Qayyim, Ibn Sīnā, Galenus, Hippocrates, Henri Lindlahr and others.

This short work is, in essence, a bridge between modern terrain theory and traditional wisdom, between biology and theology, between the seen and the unseen workings of divine balance (*Mīzān*). I sincerely hope that this booklet can enlighten you.

وَصَلَّى ٱللَّهُ عَلَىٰ نَبِيِّنَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَصَحْبِهِ أَجْمَعِينَ

سُبْحَانَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى ٱلْمُرْسَلِينَ،

وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ

Wa Ṣallallāhu ʿAlá Nabiyyinā Moḥammadin wa ʿAlá Ālihi wa Ṣaḥbihi Ajmaʿīn. Subḥāna Rabbika Rabbi al-ʿIzzati ʿAmmā Yaṣifūn, wa Salāmun ʿAlá-l-Mursalīn, wa-l-Ḥamdulillāhi Rabbi al-ʿĀlamīn.

And may Allāh send His Ṣalāh and Salām upon our Prophet Moḥammad, and upon his family and all of his Companions altogether. Glorified is your Lord, the Lord of Honor and Might, above what they ascribe. And peace be upon the Messengers. And all praise is due to Allāh, Lord of all that exists.

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Tangier, Morocco
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The Paradox of Illness: Error or Wisdom?

I have long wondered whether what we call *illness* is an error of the body or a form of its pre-programmed wisdom. When we observe the detailed patterns of life, the in-built intelligence of the body, the harmony of the organs, and the subtle order of nature, it becomes difficult to accept that disease is *merely* a failure. Cancer, especially, confronts us with this paradox. It has become the emblem of fear in our time; a word whispered with dread, the "C-word," as though invoking it gives it power...

Yet, beneath the collective anxiety lies a deeper question: is this condition truly an enemy, or a desperate attempt of the body to restore order in a world that has lost its balance (*Mīzān*[1])?

The Modern Misconception

The modern age prides itself on scientific progress, yet illness multiplies in proportion to its laboratories. We are told that rising cancer rates are a sign of improved diagnostics, not an epidemic of decay; that it merely seems more common because we now "detect it earlier." However, historical records challenge that narrative. Studies of traditional societies from the past two centuries found almost no trace of this disease. The defenders of modernity respond that these people "died too young to develop cancer."

Frankly, it is a fragile argument. In truth, our ancestors were not only free from cancer but also free from the modern toxins that now fill every breath, bite, and beam of light. The twentieth century introduced more chemical compounds than all preceding centuries combined. We live immersed in a sea of artificiality: pesticides in the soil, microplastics in the blood, electromagnetic noise in the air. To claim that these have no bearing on our health is to deny the principle of *Asbāb* (causality) that Allāh has woven into the universe.

Cancer, then, may not be a random assault. It may be the body's own design; an emergency system activated when the normal channels of purification are blocked.

The Prophetic Paradigm

The Messenger of Allāh ﷺ said:

لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ

"Every disease has a cure. If the cure is matched to the disease, it is healed by the permission of Allāh ʿAzza wa Jall."[2]

This *Ḥadīth*, simple in wording yet profound in meaning, rests upon the *Qurʾānic* principle that creation is balanced, purposeful, and self-rectifying. Within every ailment lies a hidden mercy (*Raḥmah*), a sign of divine order reminding us that the body is not a battleground but a trustee of man.

In *Ṭibb at-Taqlīdī* (traditional medicine), the human being is viewed as a system of equilibrium[3]: physical, emotional, and spiritual. Disease arises when this balance is disturbed. Ibn al-Qayyim[4] wrote that health depends on harmony between the body's elements, its *Mizāj* (temperament)[5], and its environment. When that harmony is violated—through excess, negligence, or pollution—the body enters a state of correction. What modern medicine calls "symptoms" are in reality the body's acts of kindness: fever burns impurities, vomiting expels toxins, inflammation isolates harm. By this logic, cancer may represent not the rebellion of so-called cells but a desperate adaptation to preserve life amid suffocation.

The Terrain Theory Revisited

Modern biology defines cancer as uncontrolled cellular growth caused by mutations, yet this is a description, not an explanation. Why does a so-called cell choose immortality? Why would Allāh design a mechanism so self-destructive? Moreover, how can it be defined as immortal, when it is part of a mortal creature?

Consider instead that cancer is a *terrain phenomenon*; a consequence of the internal environment rather than an invader from without. When the liver, kidneys, or skin can no longer eliminate accumulated waste, the body creates a reservoir, a biological

"storage site," where toxins can be contained without poisoning the vital organs. It builds walls of tissue, thick and fibrous, rich in detoxifying properties; the same elements found in the liver.

Is this not evidence of design rather than disorder? Is the body striving to protect itself rather than to destroy itself? In this sense, **cancer behaves as a *Ḥimāyah* (a protective measure); ordained by divine programming from above.**

Our Lord reminds us:

سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ
أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

"*We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qurʾān) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?*"[6]

Perhaps among those signs is the realization that the body's pre-programmed wisdom exceeds our instruments of measurement as well its marvelous and mesmerizing constitution. *Allāhu Aʿlam* (Allāh knows best).

Spontaneous Remission: The Hidden Mercy

There are documented cases where malignant growths have vanished without medical intervention. Physicians label these "spontaneous remissions," though they rarely study them deeply. When a disease disappears without chemical warfare, the event is dismissed as anomaly rather than revelation.

But in *Fiṭrah* (the innate order of creation) there are no accidents. If disease can arise, it can also dissolve. The same forces that "built" the tumor can "unbuild" it when the terrain is purified so to speak. When a person restores proper sleep, nutrition, spiritual serenity, and emotional harmony, the body reactivates its capacity for *Taṭhīr* (cleansing). The supposed "miracle" of remission may thus be the normal function of a body allowed to heal in peace.

Prophetic medicine teaches that *Tawbah* (repentance) purifies the soul, while fasting, rest, and lawful nourishment purify the body. These are not some symbolic parallels, but biological laws embedded in revelation.

Returning Home

The human crisis today is not cancer, but exile. What do I mean? Well, we have abandoned our home in nature and built for ourselves prisons of comfort, isolation, and chemical dependency. The *Qurʾān* uses the term *al-Balad aṭ-Ṭayyib* where the soil is pure and life flourishes.[7] Our bodies were made from such soil, and they long to return to its purity.

Health is not found in laboratories but in alignment with the earth, with the seasons, with divine command. The more we depart from this order, the more the body must scream to be heard. Cancer may be one such scream.

When we rediscover simplicity like sunlight, sleep, movement, *Shukr* (gratitude), *Dhikr* (remembrance of Allāh), and *iʿtidāl* (moderation), the body's inner physician awakens.
Thus, the *Ṭibb at-Nabawī* (Prophetic medicine) does not only treat the disease, but it restores the human being to the state in which disease becomes unnecessary.

The Silence of Balance

In the end, we must remember that the body, like the rest of the universe, was not created in vain. It operates by divine precision, not random chaos. To wage war against our own tissue is to misunderstand our Lord's work. The Prophet ﷺ taught moderation in all things like eating, sleeping, grieving, and rejoicing, because balance is the foundation of both faith and health.

Cancer, therefore, may not be our enemy but our mirror, showing us the extent to which we have violated balance. It invites us to

return to the original home where healing is not a procedure but a way of living in harmony with the will of Allāh.

Maybe, just maybe, the problem with the truth is that it is too simple and logical to accept. People just love complexity....

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[1] In health terms, *Mīzān* means balance or harmony; the perfect state where the body, soul, and actions are in just proportion, as created and maintained by Allāh.

[2] *Ṣaḥīḥ Muslim* | No. 2204

[3] In terms of health, equilibrium means your body is in balance, with everything working together smoothly so you feel strong and calm.

[4] Imām Ibn al-Qayyim al-Jawzīyah (691H/751H — 1292/1350) was a legendary Shaykh and the student of another great scholar, Imām Ibn Taymīyah. He is known by the name Ibn Qayyim al-Jawzīyah because his father was the director of the school al-Jawzīyah in Damascus. He grew up in a pious and intellectual environment. Among his objectives were to return to the correct interpretation of Islam and to purify it from *Bidaʿ* (innovations) and *Khurāfāt* (superstitions). His books, as well as those of his Shaykh (Ibn Taymīyah), are strongly recommended for study to this day due to the profound knowledge they contain and because the two Imāms excelled in forming positions based on the most authentic *Adillah* (evidences). Moreover, he was a true polymath, and his knowledge extended to medicine as well as other allied disciplines.

[5] {مِزَاج}:
(tr. *Mizāj*) temperament or humoral constitution determining the body's balance.

[6] *Sūrah Fuṣṣilat*, 41:53

[7] ٱلْبَلَدُ ٱلطَّيِّبُ
(tr. *al-Balad aṭ-Ṭayyib*): pure, fertile land; *Sūrah al-Aʿrāf* 7:58.